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THE

Merchant Royal:

A

SERMON

Preached at

WHITE-HALL,

BEFORE THE

Kings Majesty

AT

THE NUPTIALS

OF AN

Honourable Lord and his Lady.

LONDON,

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The EPISTLE to the READER.

THere are ſo many Paper Pyrates now abroad, that every wiſe Saylor will ſtand upon his Guard, and will not be laid aboard by every Hailer, leaſt he ſhould be riſled of that Treaſure he ſails with.

But this our Ship is a ROYAL MERCHANT, *by which, if thou be a Skilful Trader, thou may'ſt gain much.*

She comes from KING JAMES's *Court, and in thoſe days (as I have heard) there was plenty of Gold and Silver; but ſhe is well fraught with that which is better than both.*

The Merchant's Deſign in Shipping ſo much Treaſure in one Veſſel, was to inrich the whole Court at once; and my Deſign in publiſhing this BILL *of her Lading is thy Gain not my Trade; for I have none of thoſe Precious Jewels to ſell, but have had ſome of them freely given to me, and all of them are to be diſpoſed at the ſame Rate. Therefore if thou doeſt not ſeek for it thou art to blame.*

345

THE Merchant Royal.

Prov. XXXI. 14.

She is like a Merchants Ship, ſhe bringeth her Food from far.

THIS Scripture, and in effect this whole Chapter, is a Scripture written for Women; and more peculiarly a Scripture written in praiſe of Women; yet not gloſingly, to make them better than they be, but ſoberly and truly to ſhew them what they ſhould be: a Scripture, wherein, as in a Glaſs, are ſet out to our view, all the Perfections and Ornaments, all the Dignity, Beauty, and Duty of a Vertuous Wife and Holy Woman. The Devil at the firſt began his Temptation by praiſing of the

the Woman, by telling her, That if she knew her self, she wanted but one thing to make her like God; and from the Devil (I think) it comes, that so many men since in every Age, have so wantonly bestowed their Time, their Wits, their Pens, and sometimes their Pensils too, either vainly to magnifie, or vilely to embase the Dignities of Women: the Causes of which Folly I take to be these, either for that generally they did not know them; and then they wrote foolishly; or for that sometime they doted on them, and then they praised immoderately; or else for that sometime they hated them, and then they railed furiously. But there are to ratifie the present Discourse and Praise of Women, three things; First, God, by whose Spirit it was conceived. Secondly, *Bathsheba*, a Woman, by whose Mouth it was taught. Thirdly, *Solomon*, a Man, yea the Wisest of Men, by whose Pen it was indited. That is to say, God inspired it into the Mother, the Mother taught it to *Solomon* her Son, and then *Solomon* her Son published it to the World; therefore if we speak of the knowledg of a Good

Woman,

Woman, who knoweth her better than her ſelf? Who knoweth her better than Man that liveth with her? Yea who knoweth her ſo well as God, that made her? Again, If in this Deſcription any thing might ſeem too much in praiſe, it was not a Woman, but a Man that wrote it; if any thing might ſeem too burthenſome, or grievous in Precept, it was not a Man, but a Woman that impoſed it; or if any thing might ſeem either too much or too little, or otherwiſe then it ſhould be, it was neither Man nor Woman, but God that firſt directed it: And thus in one Deſcription of a Vertuous Wife and Holy Woman (which is not in any other Author, nor yet elſewhere in any part of Scripture) we have a Man, a Woman, yea God himſelf, and all out of one Mouth, ſpeaking and conſpiring; ſhe that hath Ears to hear, let her hear.

In the tenth verſe of this Chapter *Solomon* makes Proclamation, *Who ſhall find a vertuous woman?* Which yet importeth not (as St. *Auguſtine* noteth) *Inveniendi impoſſibilitatem, ſed difficultatem*; not as if to find a vertuous Woman were a matter

ter of impoſſibility, but yet for all that a thing of ſome difficulty; and therefore he cryeth her with her marks, *She will do her Husband good and not evil; ſhe riſeth while it is yet night; ſhe putteth her hands to the Wheel; ſhe ſtretcheth out her hands to the Poor; ſhe openeth her mouth to Wiſdom,* &c. Thus ſhewing ſometime what ſhe doth, ſometime what ſhe is, ſometime what ſhe is worth, and ſometimes what ſhe is like, as here, *She is like a Ship.*

She is indeed, and yet ſhe ſcarce is, and therefore becauſe ſhe is ſo ſcarce, it was needful to ſhew not only what ſhe is, but alſo what ſhe is like too: for how ſhall he find her, that never ſaw her, that never had her, that ſcarce heard of her, how ſhall he find her but by ſome ſenſible reſemblance of her? And therefore as *Cant.* 5. when the Church cried her Husband (*I charge you O Daughters of Jeruſalem if you find my Well Beloved,* &c.) ſhe deſcribed him by reſemblance, *My Well Beloved is White and Ruddy, the chiefeſt of Ten thouſands, his Head is like Gold, his Eyes like Doves, his Cheeks like a Bed of Spices, his Lips like Lillies, his Legs like*

like Pillars of Marble: Every thing was like ſomething. So of the vertuous Woman it is ſaid here, that *She is like a Ship*; and *Prov.* 12. *She is like a Crown*, and in the *Cant.* ſometimes like a Roſe, ſometimes like a Lillie, ſometimes like a Garden of Flowers, ſometimes like a Spring of Waters; in a word ſhe is like to many things, but as it is ſaid, *verſe* 10. *Pearls and Precious Stones are not like to her.*

She is like a Ship (ſaith *Solomon*) and it may well be, for the World is like the Sea; for ſo ſaith St. *John*, *before the Throne there was a Sea of Glaſs*, Rev. 4 and that was the World, tranſitory and brittle as Glaſs; tumultuous and troubleſome, like the Sea; wherein as the Wind raiſeth up the Waves, and one Wave wallows in the neck of another; ſo this troubleſome Life of ours, begins in weeping, goes on in ſorrow, and the end of one woe, is but the entrance of another: O what time might a man ask to ſet down all the Miſeries of this Life! the fear, the care, the anguiſh, that daily accompanieth the Body and Soul of Man; the labours and ſorrows certain, the caſualties uncertain, the

contentions and unquietneſs of them that live among us, the ſharp aſſaults and oppoſitions of them that hate us; but chiefly the unfaithfulneſs and treachery of them that ſeem to love us: Againſt theſe Storms, to ſave Men from drowning, did God ordain the Woman as a Ship upon the Sea, that as *Noah* made an Ark, and by that Ark eſcaped the Flood; ſo Man by marrying with the Woman, might paſs through all the labours of this Life: unto which doubtleſs God had reſpect when he ſaid, *It is not good, for man to be alone; let us make him a help meet for him*, as much as to ſay a Ship to ſave him. Therefore he which hath no Wife, may ſeem to be like *Jonas* in the Sea, left in the midſt of a miſerable World, to ſink or ſwim, or ſhift for himſelf; but then comes a Wife like a Ship, and wafts him home: But ye muſt ſtill remember that *Solomon* ſpeaketh here of a good Wife, as *verſe* 10. *Who ſhall find a vertuous Woman?* For otherwiſe, if ſhe which was made to comfort in every ſtorm, be ſtormy and troubleſome her ſelf, then is ſhe not like a Ship, but like the Sea; and then to be ſo ſhipt, it were better with *Jonas* to be caſt into the Sea. But

But if ſhe be good, ſhe is like a Ship indeed, and to nothing ſo like as to a Ship; for ſhe ſits at the Sterne, and by Diſcretion, as by Card and Compaſs, ſhapes her Courſe; her Countenance and Converſation are ballaſſed with Soberneſs and Gravity; her Sails are full of Wind, as if ſome Wiſdom from above had inſpired, or blown upon her; ſhe ſtandeth in the Shrowds, and caſteth out her Lead, and when ſhe hath ſounded, ſhe telleth (as *Michal* did to *David*) of depth and danger; if by default ſhe be grounded, ſhe caſteth out her Anchors (as *Rahab* did) and by winding of her ſelf, ſhe gets afloat again. If ſhe ſpie within her kenning, any trouble to be nigh, either ſhe makes forward, if ſhe find her ſelf able, or elſe with *Pilat's* Wife ſhe ſets Sail away; ſhe commands and countermands each Man to his Charge, ſome to their Tackling, ſome to the Maſt, ſome to the Main-top, as if ſhe, and none but ſhe, were Captain, Owner, Maſter of the Ship; and yet ſhe is not Maſter, but the Maſters Mate; a Royal Ship ſhe is, for the King himſelf takes pleaſure in her Beauty, *Pſal.* 45. and if ſhe be a Mer-

1 Sam. 19. 11.

Joſh. 2. 21.

Mat. 27. 19.

chants too, than is ſhe the *MERCHANT ROYAL.*

Again, As ſhe is like a Ship, conſidered in her ſelf, and in her proper Vertues, ſo is ſhe likewiſe being compared with her Owner too: She is like a Ship indeed, for firſt, whoſoever marries, ventures; he ventures his Eſtate, he ventures his Peace, he ventures his Liberty, yea many Men by Marriage adventures their Souls too: for which cauſe the *Iſraelites* were forbidden to match their Daughters with the Canaanites, leſt they ſhould turn them from God to ſerve other Gods, *Deut.* 7. Which *Solomon* notwithſtanding did, and therefore made (as ſome Men thought) a ſhrewd adventure of his Soul; and therefore (even to prevent too much adventure likewiſe) is Marriage compared to a Ship, which of all Artificial Creatures, is the moſt deliberative; for ſhe ſails not but by Sounding, leaſt by her unheedineſs ſhe run her ſelf aground: In like manner, neither Man nor Woman will at any time (if they be wiſe) reſolve either of Marriage, or of any thing in Marriage, but upon the weightieſt Deliberation. He is ſet out for

for the Image of a Fool, that ſaid, *Villam Emi*, &c. *I have bought a Farm, and I muſt needs go out to ſee it*; for he ſhould have ſeen it firſt, and bought it after; as it is ſaid of the vertuous Woman here, *She conſidereth a field and gets it*, verſe 16. That is, ſhe thinks of it firſt, and makes her purchaſe after; and when either Man or Woman forget this in Marriage, they purchaſe joy enough for the day of their Marriage, and repentance enough for all the time after. It is ſaid of *Jeptha's* Daughter, *Judg.* 11. *That ſhe went out to bewail the days of her Virginity*; but in truth many Mens Daughters may go out to bewail, the days of their Marriage; yea and many men too, look back to the ſingle life, as the *Egyptians* in the *Red-Sea* looked back to the Land; and ſo they are puniſhed with late repentance, like thoſe fooliſh Mariners, *Acts* 27. who, becauſe they took not Counſel in the Haven, were forced to adviſe upon a Wreck. And what is the cauſe of this? Lack of forecaſt, becauſe they found not firſt, Whether it be fit to Marry, or yet to Marry; or whether he be fit, or ſhe be fit; fit in Degree, in Diſpoſition,

Luk. 14.18.

Exod. 14.

ſpoſition, in Religion; and therefore as *Solomon* ſaith of Vowing, ſo ſay we of Marrying; *Be not raſh with thy Mouth:* But ſound firſt, and ſail after; that is deliberate firſt, and Marry after.

Again; She is like a Ship, for her univerſal uſe. A Houſe is indeed to dwell in, but not to travel in; but a Ship is both to travel in, and as it were to dwell in too; to eat, and drink, and ſleep, and labour, and meditate, and pray too; as if to be in a Ship, were to be in another Earth, the Water-world: In like manner, a Man hath a Friend for pleaſure, a Servant for profit, and for uſes to God-ward a Spiritual Inſtructor too; but a Wife ſerves for all theſe, that is for pleaſure, for profit, (and if ſhe be good) to bring her Husband to good too.

Again, Of all theſe ſame *Utenſilia* (I mean of Moveable Inſtruments) a Ship is the hugeſt and the greateſt, and yet commanded (as ye ſee) by the Helm, or Stern, a ſmall piece of Wood; ſo ought the Wife (though a great Commander in the Houſe) yet to be turned and ruled by a word of her Husband. *Solomon* ſaith not,

She

She is like a Houſe (as many Women be, as good remove a Houſe, as to diſſwade, or wean them from their Wills) but like a Ship; not like *Vashti* the Wife of *Aſſuerus*, whom all the power of the Kingdom could not move, to come to her Husband, no not to the King himſelf; but ſhe muſt follow her Husband, as the Iſraelites followed the Cloudy Pillar in the Wilderneſs; which when it ſtood, they ſtayed, and when it went, they followed; and ſo muſt ſhe. Eſth. 1. Numb. 9.

Laſtly, Leaſt any Man dote too much upon this Heavenly Ship of Earthly Joys, we muſt remember, That as a Ship is not a place of continual Habitation, but only for Paſſage; ſo is the Society of the Wife, though comfortable and joyful for the time, yet laſting only for a time; a help to hold him up and comfort him, during this tranſitory, ſhort, and troubleſome Pilgrimage; but then there is another, a happier, a more laſting Marriage with the Lamb, which neither Departure, Divorce, nor Death can ſeparate: and for this we muſt forſake Father, Mother, Wife, Children, Goods, Lands, *&c.* for this the Living

ving must renounce his life, the King must leave his Crown, the Bridegroom must leave his Bride, and the Bride must leave her Bed; because for this the Saints do cry, *Come Lord Jesus, come quickly.*

But as the Saying is in the Schools, *Similitudo non currit quatuor pedibus.* Many things may be like, yet nothing like in all things. Therefore though a Woman in many things be like a Ship, yet in some things she must be unlike, and some qualities of a Ship she must not have. As for Example, one Ship may belong to many Merchants, and one Merchant may be Owner in many Ships; yet neither may one Woman divide her love to many Men, nor one Man divide himself to many Women; therefore *Lamech* spake with great incongruity, yea it was like false Latin, when he said, *Hear ye Wives of Lamech*, Gen. 4. 23. for Wives admit no plurality; when they be construed with one Husband; because (as the Prophet saith) though God at the first *had abundance of spirit, yet he made but one*; Mal. 2. but one Woman of one Rib, for the help and comfort of one Man.

Second-

Secondly, Of all the Goods which Men poſſeſs, onely a Ship cannot be houſed; a Man hath a Shop for his Wares, a Barn for his Corn, a Cheſt for his Money, and a Houſe wherein to hide his Head, but no Caſe to cover a Ship; but ſo muſt not a Vertuous Woman be: for it is a Note of the Unchaſte Woman, that *her feet cannot abide in her houſe*; but *now ſhe is without, now in the ſtreet, and lies in wait at every corner*; Prov. 7. 11, 12. So as who ſo ſeeth her, ſeeth her always gadding, that he may ſalute her, as Men ſalute at Sea, Whither are ye bound? But *Rachel* and *Leah* are noted to be in the Houſe, while *Jacob* was abroad in the Field; *Gen.* 31. Onely *Dinah* was a Straggler, and ſet up ſail to *Shichem*; but ſhe came home with ſhame, and made an ill Voyage.

Thirdly, A Ship of all things is moveable, and carried with the Wind; but ſo muſt not a good Woman be; for of the ill Woman it is ſaid, *Prov.* 5. *Her paths are moveable, thou canſt not know them.* She is inconſtant, light-headed, and vain; now ſhe loves, anon ſhe hates;

now she obeys, anon she rebels; gentle and kind too day, crooked and unkind too morrow; for she sails but by Gusts, that all her goodness takes her by fits, like the good days of an Ague: and whereas *Ruth* shewed more goodness at her later end than at her beginning, an ill Wife sheweth more goodness in one day of her beginning, than in seven years of her latter end: therefore such must remember what *Solomon* saith of the good Woman here, *She girdeth her loins with strength*; that is, her Mind with Stayedness and Constancy; ver. 17. and ver. 12. more plainly, *She will do her Husband good and not evil all the days of her life*; that is, she is as obedient and tractable after Twenty years tryal, as at the day of her Marriage.

Ruth 3.

But of all Qualities, a Woman must not have one Quality of a Ship; and that is too much Rigging. O what a wonder is it to see a Ship under sail, with her Tacklings, and her Masts, and her Tops and Top Gallants; with her Upper Decks and her Neather Decks, and so bedeck'd, with her Streamers, Flags,

and

and Enſigns, and I know not what; yea but a World of wonders it is to ſee a Woman created in Gods Image, ſo miſcreate oft-times and deformed, with her French, her Spaniſh, and her Fooliſh Faſhions, that he that made her, when he looks upon her, ſhall hardly know her, with her Plumes, her Fans, and a Silken Vizard; with a Ruff like a Sail, yea a Ruff like a Rainbow; with a Feather in her Cap, like a Flag in her Top, to tell (I think) which way the Wind will blow. *Iſaiah* made a proffer in the Third of his Prophecy, to ſet out by enumeration the Shop of theſe Vanities, their Bonnets, and their Bracelets, and their Tablets, their Slippers, and their Muffers, their Vails, their Wimples, and their Criſping Pins; of ſome whereof, if one ſhould ſay to me, as *Philip* ſometime ſaid to the Eunuch, *Underſtandeſt thou what thou readeſt?* Acts 8. I might anſwer with the Eunuch again, *How can I without a Guid?* That is, unleſs ſome Gentlewoman would comment on the Text. But *Iſaiah* was then, and we are now; now that Fancy hath multiplied

the Text of Fashions with the time, so as what was then but a Shop, is now increased to a Ship of Vanities. But what saith the Scriptures? *The Kings Daughter is all Glorious within*; Psal. 45. And as Ships which are the fairest in shew, yet are not always the fittest for use; so neither are Women the more to be esteemed, but the more to be suspected, for their fair Trappings. Yet we condemn not in greater Personages the Use of Ornaments; yea we teach that Silver, Silks, and Gold, were created, not onely for the Necessity, but also for the Ornament of the Saints: In the Practice whereof, *Rebeccah* a Holy Woman, is noted to have received from *Isaac*, a Holy Man, even Earings, Abilliments, and Bracelets of Gold; *Gen.* 24. therefore this it is we teach for Rules of Christian Sobriety, That if a Woman exceed neither Decency in Fashion, nor the Limits of her State and Degree, and that she be proud of nothing, we see no reason but she may wear any thing.

It followeth, *She is like a Ship*, but what Ship? A Ship of Merchants: No doubt

doubt, a great Commendation; *for the Kingdom of Heaven is like a Merchant*; Mat. 13. and Merchants have been Princes; *Isa.* 23. and Princes are Gods; *Psal.* 82. The Merchant is of all men most laborious for his life, the most adventurous in his labour, the most peaceable upon the Sea, the most profitable to the Land: yea the Merchant is the Combination and Union of Lands and Countreys. She is like a Ship of Merchants; therefore first to be reckoned (as ye see) among the Laity; not like a Fisher-mans Boat, not like St. *Peter's* Ship; for Christ did call no She-Apostles. Indeed it is commendable in a Woman, when she is able by her Wisdom to instruct her Children, and to give at opportunities good Counsel to her Husband; but when Women shall take upon them (as many have done) to build Churches, and to chalk out Discipline for the Church, this is neither commendable nor tollerable; for her hands (saith *Solomon*) *must handle the Spindle*: ver. 19. the Spindle, or the Cradle, but neither the Altar, nor the Temple: for St. *John* com-

commendeth even to the Elect Lady, not ſo much her talking, as her walking in the Commandements; 2 *John* 5. 6. therefore to ſuch Preaching Women it may be anſwered, as St. *Bernard* ſometime anſwered the Image of the Bleſſed Virgin, at the Great Church at *Spire* in *Germany*: *Bernard* was no ſooner come into the Church, but the Image ſtrait ſaluted him, and bad him, *Good Morrow Bernard.* Whereat *Bernard* well-knowing the Juggling of the Friers, made anſwer again out of St. *Paul*, *O* (ſaith he) *your Ladyſhip hath forgot your ſelf, It is not lawful for Women to ſpeak in the Church.*

Again, The Merchant is a profitable Ship, to teach a Wife in all things to endeavour her Husbands profit: But many Women are like Water-Pageants, made onely for Shew; like Pictures in a Table, good for nothing but to pleaſe the Eye; no longer to be liked than they be looked on: yea ſo unprofitable and diſſolute in the Houſe, as no Man would think them to be Wives; but that at Meals he finds them ſitting at the Upper End of the Table: Whereas of the Good Wife

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it is ſaid here, *She will do her Husband Good and not Evil:* ver. 12.

Again, The Merchant is a painful Ship, and ſhe muſt be a painful Wife; not like a Running Pinnace, to ſcoure from Coaſt to Coaſt, from Houſe to Houſe, as many Athenian Women do, who give themſelves to nothing, but idly and wantonly to hear and tell News; for he that hath ſuch a Wife, may think himſelf married to an Intelligencer; whereas St. *Paul* adviſeth ſuch Buſie-bodies to govern their own Houſes: 1 *Tim.* 5. as if intermeddling with other Mens, did make them idle in their own.

Again, Being like a Merchants Ship, That is, He being the Merchant, and ſhe the Ship, ſhe muſt needs conclude ſhe was made for him; and therefore a Ship of Traffick to inrich him, but not a Pirate to ſpoil and rob him. To ſpoil and rob? As if a Woman could rob her Husband? Indeed it hath oft been held a Queſtion diſputable, though I indeed have little mind to diſpute it, yet I hear what is ſaid to that purpoſe from the mouth of *Eve*, *We eat of the fruit of the Trees*

Trees of the Garden; Gen. 3. *We*, therefore she puts in her self, and she eats of the Trees indefinitely; therefore of all the Trees in the Garden: and therefore all was hers as well as *Adams*, and the Womans in right as well as the Mans. To which I answer, That all is hers in participation to use, but *Adams* onely in discretion to dispose; which appeareth by two Reasons: First, Because the Beasts were named by *Adam*, and not by *Eve*; and to name is a Note of Dominion and Authority; as when *Joseph* became *Pharaoh's* Servant, and *Daniel* a Captive to the Chaldeans, they received from them other Names; and we in our Baptisme receive our Names, to acknowledge that we belong in right to Christ. Secondly, The whole World was given to *Adam* before *Eve* was made; so as hers was but an After-Right: and if she hath any Tenure at all, she holds *in Capite*: and she hath no Title but by her Husband. She therefore that usurpeth absolute Authority in the House, is no Merchant, but a Pirate to the Merchant.

Lastly, She is like a Merchants Ship;

That

that is, A Friendly Fellow and Peaceable Companion to him, but not a Man of War to Contend with him: For he that made her, never built her for Battle ſure; ſhe was built for Peace, and not for War, for Merchants weep to think of War; therefore ſhe muſt not for every angry word of her Husband, betake her ſelf into the Gun-room ſtraight, and there to thunder, to charge and diſcharge upon him with broad words, or as Marriners ſay at Sea, to turn the Broad-ſide, like *Zipporah* the Wife of *Moſes*; to rail upon him, *Thou art indeed a bloody Husband*, Exod. 4. This is no Ship of Merchants, this is the Spite, I think; and therefore no marvel, if many Men thus ſhipt, do wiſh themſelves a-ſhore, and that untimely death might take ſuch a Wife for a Prize. When *Eliezer* went a Wooing for *Iſaac*, his Maſters Son, the Tryal by which he propoſed to prove a fit Wife for *Iſaac*, was this, *That if* (ſaith he) when *I ſay to a Maid, Give me drink, ſhe ſay again, Drink, and I will give thy Camels alſo*; ſhe without more ado ſhould be a Wife for *Iſaac*, Gen. 24. That is, (as *Theodoret* expoundeth it) if ſhe

were Gentle; not like that Woman, *Joh* 4: Christ asked her Water, and she called him *Jew*: *How is it that thou a Jew, askest Water of me a Samaritan?* For though there be many sins incident to Women (as there be (to speak impartially) as many to Men) yet no Vice in a Woman so unwomanly as this; yet if *Adam* had been furious, the matter had been less, for he was made of Earth, the Mother of Iron and Steel, the Murthering Metals; but the Woman, she that was made of so tender Metal, to become so terrible, the weaker Vessel so strong in passion; yea to look so fair, and speak so foul, what a contrariety is this? There was great reason sure, to compare a good Woman to a Snail, not onely for her silence and continual keeping of her House, but also for a certain commendable timerousness of her Nature, which at the least shaking of the Air shrinks back into her Shell; and so ought the Wife to do, if her Husband but speak, to play all-hide, and under Hatches, and to put out a Flag of Truce, as *Abigail* did to *David*, and to say to her Husband, as *Rachel* to her Father; *Let not my Lord be angry*: Gen. 31.

Like

Like a Lilly among Thorns (saith *Solomon*) *so is my Love among the Daughters*; Cant. 2. Like a Lilly: First, Not like a Nettle: Again, Like a Lilly among Thorns, as shewing patience in the forest provocation. *Sarah* indeed was peaceable; and so were many more, yet their praise was less, in as much as they had meek Husbands; for she is a Monster, that liveth not meekly with a meek Husband: But she that is yoak'd with a *Nabal*, a Churle, a Fool, as *Abigail* was, and bears that patiently, she may say with *Deborah* in the Fifth of *Judges*, *O my soul thou hast marched valiantly:* And there shall more true Honour grow to you by such patience, than if Souldier-like ye did prevail by fury and violence; and the worse your Husbands be, the more shall your Vertue shine, which in Affliction shineth most, like Stars twinckling in the Night: and if it be grievous to find matter of patience, there where ye look'd for comfort and protection, yet it shall have in the end a Reward, and in the Interim a singular Admiration; and as *Mary* saith of her self, *All Generations shall call* such *Blessed.*

It followeth in the Text, *She bringeth her Food from afar*: As ye have heard what she is like, so now likewise what she doth; for being is known by doing, as the Tree is known by the Fruit. Alas it is a small thing, yea it is nothing, to be like; for Copper oft-times is like good Coin, and the Devil is like an Angel of Light; and if Evil Women were not like to many things, which indeed they are not, they could not deceive so many as they do: Therefore the next thing is to consider what she doth; *She bringeth her Food from afar.* She bringeth: First, Therefore described *facie adversa*, *non aversa*; with her face, not with her back toward; for when a Ship goeth forth, every Man murmureth, for that it carrieth; the Merchant himself feareth, least it miscarry; but when it returneth, there is joy for that it bringeth. And where *Solomon* saith, *She bringeth*, he meaneth not that she bringeth in with her, as if a Wife were to be chosen by her Dowry; for the worst Wives have many times the best Portions, and the best Wives (such as *Esther* was) have oft-times none at all. Indeed the manner of the

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World is now, to ſeek Wives, as *Judas* betrayed Chriſt, with a *Quantum dabis?* What will you give? And if the Father chance to ſay with *Peter*, *Aurum & Argentum non eſt mihi*, I have neither Gold nor Silver; let her then be as obedient as *Sarah*, as devout as *Anna*, as Vertuous as the Virgin *Mary*, yet all this is nothing. *Quærenda pecunia primum eſt.* Other things may mend it, but Money makes the Match. Therefore this was not it which *Solomon* means by bringing: For a good Wife, though ſhe bring in nothing with her, yet through her wiſdome and diligence, great things come in by her; ſhe brings in with her hands, for, *She putteth her hands to the Wheel* (ſaith *Solomon*) verſe 19. and indeed if her Work do not countervail her Meat, then is every finger of her Hand like a Thief in the Houſe. Again, If ſhe be too high to ſtain her hands with bodily labour, yet ſhe bringeth in with her Eye, for, *She overſeeth the ways of her Houſhold* (ſaith *Solomon*) and eateth not the Bread of *Idleneſs*, verſe 27. Again, She bringeth in by her Frugality, for ſhe holdeth it a point of Conſcience, neither

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to fare more daintily, nor to attire her ſelf more trimly, than may ſtand with her Husbands State: For if ſhe waſte more than ſhe bring in, and her Victualling amount to more than her whole Voyage, that Merchant was ill adviſed that Mann'd her forth; and it had been good for him to have been alone. But as the ſaying is, That many Men marry their Executors, ſo it is true likewiſe, that many Men marry their Executioners: And as the ſin of *Adam* began at *Eve*, ſo the Ruin, and Confuſion, the Extortion, Oppreſſion, Griping of Tenants, yea and Sacriledge of many Men, beginneth at the Pride of the Woman; for now every Lady of the lateſt Edition, if her Husband have bribed out but an end of an Office, yet ſhe Revels and plays *Rex*, and ſhe muſt have her Coach, though but to croſs from the Church-Stile, to the Church Porch: And whereas thoſe Iſraelitiſh Women, *Exod.* 38. when the Inſtruments of the Tabernacle were to be made, gave in their Devotion, their very Looking-Glaſſes towards it; yet now the forbidden Apple is pulled, the Church is robbed and ſpoiled; a Patron will

will ſcarce paſs away a poor Parſonage, but with a reſervation of his own Tithes; and all to maintain French Hoods, Lawns, and Looking-glaſſes: Whereas of the Vertuous Wife it is ſaid, ver. 11. *That her Husband ſhall have no need of ſpoil.*

But what bringeth ſhe in? *She brings in Food*, in which word *Solomon* pointeth her out a Houſe-work, as ſhe is a Houſe-wife, and the Work aſſigned, is the Feeding of the Houſhold; for we read that *Abraham* fetched a Calf from the Field, but *Sarah* had her charge to dreſs it in the Tent, *Gen.* 18. And *Solomon* telleth the people, That their King (when they had him) would take not their Sons, but their Daughters; and make them Cooks and Bakers, 1 *Sam.* 18. and in the 15*th* verſe of this Chapter, it is ſaid directly, That, *She giveth the Portion to her Houſhold, and the ordinary to her Maids.* But that which we read Food, ſome tranſlate it Bread; ſhe bringeth her Bread, and it may well be, for Bread is the Staff of Life, and when like Merchants we have run round about the World, to fetch in the Riches of every Countrey, yet all is but to Cloath

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the back, and Feed the Belly: Therefore, *having Food and Raiment* (ſaith St. *Paul*) *let us therewith be content*, 1 Tim. 6.

Again, As he is not the beſt Merchant to the Common-wealth, which bringeth in Toys and Trifles; but he which bringeth in ſuch things as beſt may ſerve neceſſity; ſo neither is ſhe always the beſt Wife which is moſt adorned with Tricks and Qualities, but ſhe that endeavoureth moſt, to that which is moſt neceſſary. And I think ſurely, that Bread is expreſly named here, as to frame her whole Converſation, ſo chiefly, her Mouth with Sobriety: For many Women are in the mind of the *Iſraelites* in *Egypt*, Manna is no Meat for them, but they muſt have Quails, and all muſt be dainty (though to the undoing of all) like *Eve* the Wife of *Adam*, whom of all the Trees in *Paradiſe*, none might ſerve, but that which was the bane of her Husband; and the leſs they want, the more wanton and dainty mouthed they be. Now ſure, if *Cyrus* had had ſuch a Wife, he muſt needs have worſhipp'd her; for he had no other Reaſon to worſhip the Idol *Bell*, but one-

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ly, becauſe it ſpent him ſo many Sheep, ſo many Meaſures of Flower, and ſo many Pots of Wine every day; but every Meat was not made for every Mouth, onely Bread was made for all; and neither Man nor Woman have Warrant to ask for more, than for their Daily Bread.

But what meaneth *Solomon* by that *from afar?* Sure not to anſwer that which is proverbially ſaid, That far fetch'd and dear bought is fitteſt for Ladies; as now-a-days what groweth at home, is baſe and homely; and what every one eats is Meat for Dogs, and we muſt have Bread from one Countrey, and Drink from another; and we muſt have Meat from *Spain*, and Sauce out of *Italy*; and if we wear any thing, it muſt be pure Venetian, Roman, or Barbarian; but the Faſhion of all muſt be French. And as *Seneca* ſaith in another Caſe, *Victi victoribus Leges dederunt*, We give them the foil, and yet they muſt give us the Faſhion. Therefore this was not *Solomon's* meaning, but *from afar*, either hath reſpect to the time; *A longinquo tempore*, as it ſeemeth to be expounded in the very next words, *She riſeth while it is yet*

night, and giveth the portion to her Houſhold, &c. He doth not ſay ſhe meeteth it at the Door, as ſhe that riſeth to Dinner, and then thinks her days work half done; and for every fit of an Idle Fever betakes her ſtrait to her Cabin again; and if her Finger but ake, ſhe muſt have one ſtand by to feed her with a Spoon. This is no Ship of Merchants, this is the *Mary-Slug*; but *She bringeth it from afar*; that is, She taketh care of it, and diſpoſeth of it from the firſt, yea and before the firſt hand that toucheth it.

Or elſe I take this *from afar*, to be farther yet, even *ab ultimis Naturæ*; from the firſt and fartheſt Principles of Nature. As for Example, if ſhe will have Bread, ſhe muſt not always buy it, but ſhe muſt ſow it, and reap it, and grind it, and as *Sarah* did, Gen. 18. *She muſt knead it, and make it into Bread.* Or if ſhe will have Cloth, ſhe muſt not always run to the Shop, or to the Skore, but ſhe begins at the Seed, ſhe carrieth her Seed to the Ground, from off the Ground ſhe gathereth Flax, of her Flax ſhe ſpinneth a Threed, of her Threed ſhe weaveth Cloth, and ſo ſhe comes by her Coat; the very words

words of *Solomon*, ver. 13. *She ſeeketh Wooll and Flax, and laboureth cheerfully with her hands.*

Or elſe I take this *from afar*, to be farther yet, even from the Gates of Heaven; from whence by her Devotion and Godly Converſation, ſhe draweth down the Bleſſings of God upon her Houſe. The Barren *Rachel* prayed, and ſo did *Anna* too, and by their Prayers obtained Children of the Lord. Now ſure, if the Prayer of a Vertuous Woman were ſo powerful, as againſt the Courſe of Nature to derive and fetch Children from a Barren Womb, how much more ſhall it command the meaner Bleſſings on the Houſe? And therefore as a Wicked Woman is a Sea of Evils, ſo a Vertuous Woman is a Heaven of Beauty, and there is none ſo fair as ſhe that feareth God: Nay what ſpeak we of Beauty? *For Favour is deceitful, and Beauty is Vanity*, ver. 30. of the Chapter, and as the Painting of a Ship by Weather and by Water is waſht away, ſo ſhall all Carnal Beauty by Sorrow, Age, and Sickneſs, even wither, and waſte into Wrinkles; but, *She that feareth the Lord* (*ſaith* Solomon)

she shall be praised. Praised? Yea honoured, and admired; the Stars in the Night, the Sun at Noonday, shall not shine so bright as she: For he that goes by her door shall point at her, and he that dwells by her shall envy him that hath her; and every man shall say, Blessed be he that made her, Happy is he that begat her, Renowned is she that bare her, but most Happy, Renowned, and Rich, is he that hath her: And as even now, so I say again, *All Generations shall call such Blessed.*

Application to the King. Well, to make use of this in several kinds, I most humbly beseech your Majesty, First to admit of a particular Application to your self: It is said, *Mat.* 12. That the Queen of the South came to hear the Wisdom of *Solomon*, but we may say conversively and truly, That the Wisdom of *Solomon* is come to the King of the North: For your Majesty is to us indeed a Royal Merchant, not only for the Union of Holy Marriage which yokes and couples one Sex with another, but as Merchants do by intercourse of Traffick, for Knitting and Combining one Kingdom with another. And I will not say it is Kingly, but Divine

Divine and Heavenly to Unite into One things of divided Nature: For thus did God Create the World; First, He made things, and then he match'd them; first he Created, and then he Coupled them; of Man and Woman he made one in Marriage, of Body and Soul he made one Man, of Sea and Land he made one Earth, of Heaven and Earth he made one World; but then came the Devil upon the Stage, and his part was again to divide what God had united; first Man from God, then Man from Man, and that diverſly; firſt in the very Bond of Blood and Kindred, *Cain* from *Abel*, the Brother from the Brother, then diſtinguiſh'd by Religions, the Sons of God, and the Daughters of Men; then diſperſed by their ſeveral Habitations, the Iſles of the Gentiles, and the Tents of *Shem*; and then diſtracted and torn into divers Kingdoms, the Kingdom of *Judah*, and the Kingdom of *Iſrael*: Therefore doubtleſs a Glorious Work it were of *Judah* and *Iſrael* again to make one Kingdom: For if it be ſo gracious in Gods Eyes to do Right and Juſtice to a Stranger, how much more to love a Stranger; but moſt of all to take away the Name of a Stranger? The King of Kings be Pilot of your Ship, yea Thrice Bleſſed and Happy be your Majeſties Endeavours therein.

Application to Ladies and Gentlewomen.

Ladies and Gentlewomen, I beſeech you miſtake me not, and impute no partiality to me. If I have ſaid any thing ſharply, yet know that I have ſaid nothing againſt the Good, but all againſt Evil Women; yea nothing againſt the Sex, but all againſt the Sins of Women: To which if any reply, And why not (I pray) as well againſt the Sins

Sins of Men? I Anſwer, That he that impoſeth ſo much upon the Weaker Veſſel; importeth much more to the Stronger. There is a Duty required of the Parents to the Child, as well as of the Child to the Parents; yet the Law ſpeaketh expreſly to the Child, *Honour thy Father and Mother*, but nothing to the Parents, that they being in Order of Nature, and in Wiſdom ſuperiour, might ſuſpect their duty to be Written in themſelves.

Application to the Marryed.

Again, Right Honourable in both Sexes; The Cauſe of this Meeting, the Joy of this day, yea the Myſtery and little Image of this great intended Union, let me be bold (I beſeech you in terms of Mo-make Application to you. You are here met to be match'd, that is, to be married; and Marriage (as the Apoſtle ſaith) is honourable in all, but Thrice honourable in you. Firſt, Honourable in the Inſtitution, as in all other. Secondly, In your Perſonages, being Honourable above other. But Thirdly, In your Countries the moſt Honourable of all other. For ſimply to Marry, joyns Sex and Sex, to marry at home joyns Houſe and Houſe, but your Marriage joyneth Land and Land, Earth and Earth; onely Chriſt goes beyond it, Who joyns Heaven and Earth.

Application to the Bride-groom.

Therefore, Firſt to you the Honourable Merchant of this Honourable Ship, you have heard what is ſaid, That Marriage is a ſore Adventure, and therefore as Mariners upon the Sea in the Day time look up to the Sun, and in the Night to the Pole-ſtar; ſo look you up day and night to God, and God ſhall give you good Shipping therein. A Married Man (they ſay) hath the Charge of Three Commonwealths; for he is a Husband of a Wife,

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a Father of Children, and a Maſter of Servants: and he hath daily need of God who ſhould guid all theſe. Therefore, Firſt love God, and to prove that Love, love alſo her whom God hath given you; for, if (as St. *John* ſaith) *He that loveth not his brother*, &c. how much more he that loveth not his Wife, whom he daily ſeeth, *how ſhall he love God whom he never ſaw?* And indeed there is no Religion or Goodneſs in that Man, that loveth not a faithful and loyal Wife. And ſay not you love, unleſs you love to the end; for, *Much Water cannot quench Love*; Cant. 8. for, *Love endureth all things, believeth all things, and ſuffereth all things.* Therefore if there grow by the Wife any Cauſe of Grief, yet you muſt remember ſhe is the weaker Veſſel; God therein exerciſeth your Wiſdome in Reforming, and your Patience, in bearing it; and with whom will a Man bear, if not with his own Wife? If at any time you have occaſion to exerciſe your Authority, yet you muſt remember, it is Authority tempered with Equality; the Wife is therefore to be governed with Love, not overuled by Tyranny; and let all Husbands know this for a Rule in all things, That the Wife ſhall much better do her Duty to her Husband, when the Husband doth his own Duty in Example before.

Application to the Bride.

And let me ſpeak one word to you this Honourable Ship; you are turned by Gods Providence into the right of Merchant Stranger, yet herein happy, that you need not as *Pharaohs* Daughter, to forget either your own People, or your Fathers Houſe. All the time of your Life you have been gathering for this day; therefore learn to practiſe

ctiſe now, what you learned before; that is, to Honour, to Love, and to Obey, and then at laſt you ſhall come to Rule: For a good Wife by obeying her Husband, rules him; but ſhe that obeyeth not is like the Conſpiracy of *Corah* againſt *Moſes* and *Aaron*. Beſides remember your Badge is not of that Ship, *Acts* 28. not *Caſtor* and *Pollux*, for I find neither Superſtition or Idolatry in any part of your Family, but I find among other things a Sheaf of Wheat, and a Handful of Wheat advanced upon your Sterne, therefore doubtleſs it will be expected that Plenty, Peace, and Proſperity come in with you. I might refer you for Patterns of true Vertue, as St. *Paul* ſometimes referred *Timothy* to *Lois* and *Eunica*, a Grand-mother and a Mother: and indeed this Chapter of *Solomon* is Intituled, *The Prophecy or Leſſon which his Mother taught him*: And if you remember the many *Good Leſſons*, your Mother have taught you, then ſhall I need to ſay no more, then ſhall you be like *Rachel* and *Leah*, which Twain did build up the Houſe of *Iſrael*: Then ſhall you be a Ship indeed, for you ſhall bring your ſelf and your Husband to the Haven, even to that which Seamen call *Promontorium Bonæ Spei*, the Hill or Haven of Good Hope, that is to Heaven; and when this Marriage is diſſolved, you ſhall Marry at laſt with the Lamb. In the mean time, do Worthily in *Ephratah*, and be Famous in *Brittain*, live to a Hundred, grow into Thouſands, and your Seed poſſeſs the Gate of his Enemy.

F I N I S.